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planted universally in the human mind." As the laws of imagination are alike in all times, and the material also alike, the results are similar. Making necessary allowances, the incidents of a story-plot among Europeans, American Indians, and Hottentots are essentially identical. It is necessary to avoid attributing to the story-teller that conscious art which is only possible in an advanced culture and under literary influences. "Story-telling is an inevitable and wholly unconscious growth, probably arising out of narratives believed to record actual events." The writer gives an interesting summary of the manner in which tale-tellers, in different countries, present their narratives.

W. W. N.

THE SCATALOGIC RITES OF ALL NATIONS. By Captain JOHN G. BOURKE, U. S. A. John Wilson & Son, University Press, Cambridge, Mass. 1891.

In the brief notice of a work whose character is so encyclopædic as this, the best manner in which its importance can be indicated seems to be that of pointing out the parts of knowledge to which it is complementary. Primarily dealing with phases of culture that are specifically religious, or were so at one time, "Scatalogic Rites" nevertheless connect themselves with the general mental development of imperfectly evolved mankind. Apart from diffused and vague forms of faith which appear to be associated with and colored by race traits, and apart from those varied beliefs that are to a great extent chronological and geographical accidents, there is a residuum which, like other ultimate contents of mind, represents the characteristic acquisitions of aggregates during experiences little affected by time or place. Taken through long periods, these assimilative products vary, and it is only upon the ground that life and mind are unities in nature, and that normal actions and reactions between man and his environment operate uniformly and successively, that Sociology can claim to be a science.

Captain Bourke has brought together a mass of data affording the best existing standpoint from which to trace, accordantly with the above mentioned truths, the relations of an apparently universal class of superstitions to those mental states in which they either seemed self-evidently true, or at least capable of justification. These alternatives correspond with the tenure of the original belief and with its survival.

Nowhere can be found more profuse illustrations of the psychological law that man of necessity conceives existences of all orders in terms derived from his own consciousness, and of the corollary to this proposition, that, as consciousness undergoes the determinate changes which are involved in progress, the character of those concepts habitually present in it will be altered. The gods which men create in their own images change with themselves. Their assumed functions, relations, and powers undergo a like metamorphosis. When animal excreta were really believed to possess occult virtues, the animal itself was regarded as a deity or demon, or was consecrated to and representative of such existences. The same applies to

human ejecta, and explains their uses. Further in the whole order of rites which have the cure of disease for their object, the rationale of savage therapeutics, and the pathological ideas of men who were incapable of assigning a natural origin to anything whose character was exceptional, are very completely displayed. Information upon subjects belonging to the same category — the *ars signata*, charms, transference, sympathetic cures, etc. — is likewise given in abundant measure. When collected in such quantities as they have here been gathered, these superstitions tend to fall into their respective classes, to connect themselves with their sources in primitive ideation, and thus yield materials the most valuable for appropriation by the nascent science of comparative psychology. Historically, with reference to the relative antiquity of observances as inferable from their concordance or discordance with coexisting culture, the work in question affords important results. An obvious conclusion from its contents is, that the author has brought to light in an available form for scientific application a large body of the most archaic religious and semi-religious ceremonial now extant. In this connection it may be mentioned that when the Dharmasûtras are compared in which the sacred laws of the Aryas are framed, and which are among the oldest existing records of ritualism, it will be found that purificatory rites and those for the sacrificial employment of excreta become more numerous and precise as we go backward in time, so that the Âpastamba, Baudhâyna, Hiranyakeçin, and Gautama Charanas differ conspicuously in this respect.

To have contributed so effectually towards furthering the progress of any department of knowledge is undoubtedly to have done much and deserved well. The labor and discriminative scholarship of this work appear upon its face. What may be the results which it will be instrumental in achieving, time only can reveal. In concluding a notice in which the more important subjects treated have been hinted at rather than indicated, the writer, who has witnessed the progress of Scatologic Rites from first to last, takes this opportunity of remarking upon the small assistance which Captain Bourke received in its composition, and of testifying to the fact that it is altogether and completely his own.

J. Hampden Porter.

GREAT RUSSIAN ANIMAL TALES. — A Collection of Fifty Tales, with an Introduction, a Synopsis of the Adventures and Motives, a Discussion of the same, and an Appendix. By ADOLF GERBER, Ph. D., Professor of German and French, Earlham College, Richmond, Ind. Baltimore: Published by the Modern Language Association of America. 1891. Pp. xii., 112.

In this interesting and valuable treatise, Professor Gerber has given an abridged translation of Great Russian Animal Tales, chiefly from the work of Afanasief (in general after a German MS. of Professor Leskien), with an Introduction and Notes. A peculiar and sensible feature of the book is the arrangement of the Notes, not according to tales, but the motives or incidents of the latter. In these Notes the translator has mentioned all